

Wanamaker Primer



NORTH AMERICAN INDIAN

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Drawn from original photograph taken on the Indian Expedition

White-Man-Runs-Him—Chief of Indian Scouts for General Custer

WANAMAKER PRIMER
OF THE
NORTH AMERICAN
INDIAN

THE FIRST AMERICAN AND
FIRST TENANT OF THE SOIL OF
PHILADELPHIA NOW OCCUPIED
BY THE WANAMAKER STORE

WANAMAKER
ORIGINATOR

SECOND EDITION

1910

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CHAPTER I

HOW THE INDIAN GOT HIS NAME

When Columbus and his sailors first came in sight of the outlying islands of our continent, four hundred and seventeen years ago, they believed the new country was part of the East Indies; and so they called the natives Indians, and by that name they have ever since been known.

The Red Man was untutored, but among his instinctive traits was Hospitality. The natives of the Carib islands gave the pale-faced explorers a hearty welcome.

Twenty years later, Ponce de Leon, a friend of Columbus,

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who came with the explorer on his second expedition, conquered Puerto Rico; and when De Leon heard from the natives of a "Fountain of Perpetual Youth," he set sail again to find it. He found instead what he fancied was an island, and he named it Florida—the Spanish name for flowery Easter, the day on which he landed. But, coming as a conqueror, the natives made war upon him, and he received wounds from which he died nine years later in Cuba.

Where was the American Indian's fatherland?

Professor W. H. Holmes, President of the Smithsonian Institution, and Director of the Bureau of American Ethnology

—the Bureau that makes a study of the different races, their characters, customs, etc.—and who is an exceptional authority on such subjects, admits that there are no conclusive data on the origin of the Indians; but he adds:

“The prevailing opinion is that they arrived on the American continent from time to time, probably in very small instalments, from Asia by way of Behring Strait. In physical characteristics they are closely allied to some of the tribes still inhabiting eastern Siberia. Authorities allow that they are more closely allied to the Asiatic, usually referred to as the Mongolian, than to any other people.”

CHAPTER II

LANDS OF THE FIRST FAMILIES

Above twenty years ago, the late Major Powell, Director of the Bureau of American Ethnology, officially classified the American Indians into fifty varieties or families. To-day we call it fifty-nine families, and it is estimated that there are eight hundred different tribes on this continent.

We are familiar with the five great tribes of the Atlantic coast—the Senecas, Mohawks, Onondagas, Cayugas and Oneidas. The Iroquois and the Delawares were also influential tribes, leaving their mark in Pennsylvania and in New

York. The Algonquins left their mark on all the Atlantic coast, but with the advance of civilization they were pushed westward, and from this tribe the early settlers had to deal with vicious Blackfeet, Cheyennes and Arapahoes. The fighting Kiowas and Shoshones roamed over the great West and found their home in Yellowstone Park hundreds of years before there was a Yellowstone Park.

Who were the Red Men of the West before the coming of the white man?

The Sioux Nation, now located in Dakota—by the way, they do not call themselves Sioux, but Dakota Indians—once lived in South Carolina

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and were planters and tillers of the soil—not hunters. In their struggle for supremacy with the Iroquois and other fierce tribes, they were driven westward and settled in Minnesota. There, because of their lack of warlike ability, they were vanquished by a weak tribe called the Chippewas, thus being forced westward to Dakota, where they became hunters and fighters, and are known in the later struggles of our frontier life as among the fiercest and most warlike tribes on the continent.

Then there are the Comanches, living in that Western country, the Hopi, Zuni, Maricopas, Navajos, Apaches—another fierce and warlike nation,

living in Arizona and New Mexico. In Oklahoma we have the Chickasaw, the Choctaw, the Cherokee, the Comanche, the Kiowa, the Arapaho, the Cheyenne, the Osage and the Creek Indians. To the far North there are the North Cheyennes, the Crows, the Shoshones and the Nez-Perces.

The tribes here mentioned, and many more, were the first tenants of the Western plains. They were there when the pioneers of the white race camped down upon them. They had a marvelous hunting ground, and they were wonderful hunters and horsemen, and of superb physical stature. But the tribes were continually in warfare with each other; and

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they had little love for the whites, whom they mistrusted, not always without cause.

Who were the Red Men of the East, and especially hereabout, before Penn's day?

Among the great Indian nations were the Iroquois, and the Lenni Lenapes. Both of these nations were represented on the soil of Philadelphia before Penn's time; and they were here to greet him, and to treat with him.

The Lenni Lenapes dwelt along both sides of the Delaware, and at least forty separate tribes were derived from them.

They were real, primitive Indians, striking their fire from dried bits of wood. They made bows from limbs of trees,

and bowstrings from animals' sinews. They used no tools but those of the Stone Age; and they made pretty baskets of corn leaves.

The Iroquois were more pretentious in their style of living. The family dwelt in one house. As the family grew, rooms were added. Like their kindred, the Conestogas, they had but one cooked meal a day—the dinner.

The Susquehannas lived in the swamps near Darby Creek. They tattooed their arms and breasts and were devil worshipers.

The Indians who dwelt in the caves at Wissahickon called that stream Catfish Creek; so that the catfish suppers for

which that vicinity has been famous for a century and more may rightfully be called aboriginal.

Among the noted Indians of this romantic region who have left the impress of their natures on our local history was Tedyuscung, king of the Delawares, a statue of whom still adorns the banks of the Wissahickon, near Lotus Inn.

CHAPTER III

THE COMING OF PENN

One hundred and ninety years after Columbus came William Penn, whose one conspicuous example of kind and fair treatment of the Indians shines like a star. William Penn made a treaty with the Indians which was never sworn to and was never broken, and for over seventy years the Indian war-whoop was not heard on Pennsylvania soil.

Penn's treaty with the Indians was first of all contemplated on the ground on a portion of which now stands the great Wanamaker Store, and this fact alone furnishes a

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heightened local interest to the study of Indian affairs.

Tamenend was probably the great chief of the Lenapes in the time of Penn. Penn's treaty was made with the Lenapes—whose name meant “we are the people”—and some of the Susquehanna Indians. Tamenend, or St. Tamane, as he was called in Penn's day, was a chieftain of great fame. According to *Watson's Annals*, “his remains repose by the side of a spring not far from Doylestown,” and we are also told that “there is some tradition that King Tamenend once had his cabin and residence on the meadow near the Ridge Road, situated under a great elm tree on Francis' farm.”

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Among the tribes which figured in the early history of Philadelphia, as mentioned in Scharf and Westcott's history, were: the Algonquins, Conestogas, Cherokees, Cayugas, Five Nations, Iroquois, Delawares, Mohegans, Minquas, Mohawks, Oneidas, Onondagas, Schuylkills, Senecas, Shawnees, Six Nations, Tuscaroras, and Wyandots.



Drawn from original photograph taken on the Indian Expedition

American Horse, a Great Sioux Orator and Warrior

CHAPTER IV

PENN'S TRIBUTE TO THE INDIANS

After making a journey to the interior of his province in the spring or summer of 1683, during which he visited the Indians in their wigwams and learned to converse with them in their own language, William Penn gave the result of his observations in an interesting letter to the Free Society of Traders in England, as follows:

"The natives I shall consider in their persons, language, manners, religion, and government, with my sense of their original. For their persons, they are generally tall, straight, well built, and of singular proportion; they tread strong and clever, and mostly walk with a lofty chin. Of complexion black, but by design, as the gipsies in England. They grease themselves with bear's fat clarified; and using no defence against sun and weather, their skins must needs be swarthy. Their eye is little and black, not unlike a straight-looking Jew. The thick lip and flat nose, so frequent with the East Indians and blacks, are not common to them; for I have seen as comely European-like faces among them, of both sexes, as on your side the sea; and truly an Italian complexion hath not much more of the white; and the noses of several of them have as much of the Roman.

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"THEIR LANGUAGE is lofty, yet narrow; but, like the Hebrew in signification, full. Like short-hand in writing, one word serveth in the place of three, and the rest are supplied by the understanding of the hearer; imperfect in their tenses, wanting in their moods, participles, adverbs, conjunctions, interjections. I have made it my business to understand it, that I might not want an interpreter on any occasion; and I must say that I know not a language spoken in Europe, that hath words of more sweetness or greatness, in accent and emphasis, than theirs: for instance, Octocockon, Rancocas, Oricton, Shak, Marian, Poquesian, all which are names of places, and have grandeur in them. Of words of sweetness, anna is mother; issimus, a brother; neteap, friend; usqueoret, very good; pane, bread; metsa, eat; matta, no; hatta, to have; payo, to come; Sepassen, Passijon, the names of places; Tamane, Secane, Menanse, Secatareus, are the names of persons. If one ask them for anything they have not, they will answer, 'Matta ne hatta,' which, to translate, is, 'Not I have,' instead of, 'I have not.'

"OF THEIR CUSTOMS and manners there is much to be said. I will begin with children. So soon as they are born they wash them in water, and while very young, and in cold weather to choose, they plunge them in the rivers to harden and embolden them. Having wrapt them in a clout, they lay them on a strait thin board a little more than the length and breadth of the child, and swaddle it fast upon the board to make it straight; wherefore all Indians have flat heads; and thus they carry them at their backs. The children will go very young, at nine months commonly. They wear only a small clout round their waist till they are big. If boys, they go a-fishing till ripe for the woods, which is about fifteen. Then they hunt; and, having given some proofs of their manhood by a good return of skins, they may marry: else it is a shame to think of a wife. The girls stay with their mothers, and help to hoe the ground, plant corn, and carry burthens; and they do well to use them to that, while young, which they must do when they are old; for the wives are the true servants of the husbands: otherwise the men are very affectionate to them.

"When the young women are fit for marriage, they wear something upon their heads for an advertisement, but so as their faces are hardly to be seen but when they please. The age they marry at, if women, is about thirteen and fourteen; if men, seventeen and eighteen. They are rarely older.

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"Their houses are mats or barks of trees, set on po'es in the fashion of an English barn, but out of the power of the winds, for they are hardly higher than a man. They lie on reeds or grass. In travel they lodge in the woods about a great fire, with the mantle of duffils they wear by day wrapt about them, and a few boughs stuck round them.

"THEIR DIET is maize or Indian corn divers ways prepared, sometimes roasted in the ashes, sometimes beaten and boiled with water, which they call homine. They also make cakes not unpleasant to eat. They have likewise several sorts of beans and peas that are good nourishment: and the woods and rivers are their larder.

"If an European comes to see them, or calls for lodgings at their house or wigwam, they give him the best place and first cut. If they come to visit us, they salute us with an Itah, which is as much as to say, 'Good be to you!' and set them down, which is mostly on the ground, close to their heels, their legs upright: it may be they speak not a word, but observe all passages. If you give them anything to eat or drink, well, for they will not ask; and, be it little or much, if it be with kindness, they are well pleased: else they go away sullen, but say nothing.

"They are great concealers of their own resentments, brought to it, I believe, by the revenge that hath been practised among them. In either of these they are not exceeded by the Italians. A tragical instance fell out since I came into the country. A king's daughter, thinking herself slighted by her husband in suffering another woman to lie down between them, rose up, went out, plucked a root out of the ground, and ate it, upon which she immediately died; and for which, last week, he made an offering to her kindred for atonement and liberty of marriage, as two others did to the kindred of their wives, who died a natural death: for till widowers have done so, they must not marry again. * * *

"BUT IN LIBERALITY they excel. Nothing is too good for their friend. Give them a fine gun, coat, or other thing, it may pass twenty hands before it sticks: light of heart, strong affections, but soon spent: the most merry creatures that live: they feast and dance perpetually; they never have much, nor want much. Wealth circulateth like the blood. All parts partake; and though none shall want what another hath, yet exact observers of property. Some kings have sold, others presented me with several parcels of land. The pay or presents I made them, were not hoarded by the particular owners;

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but the neighboring kings and their clans being present when the goods were brought out, the parties chiefly concerned consulted what, and to whom they should give them. To every king, then, by the hands of a person for that work appointed, is a proportion sent, so sorted and folded, and with that gravity which is admirable. Then that king subdivided it in like manner among his dependants, they hardly leaving themselves an equal share with one of their subjects: and be it on such occasions as festivals, or at their common meals, the kings distribute, and to THEMSELVES LAST.

They care for little, because they want but little: and the reason is, a little contents them. In this they are sufficiently revenged on us. If they are ignorant of our pleasures, they are also free from our pains. They are not disquieted with bills of lading and exchange, nor perplexed with Chancery suits and Exchequer reckonings. We sweat and toil to live. Their pleasure feeds them; I mean their hunting, fishing, and fowling, and this table is spread everywhere. They eat twice a-day, morning and evening. Their seats and table are the ground. Since the Europeans came into these parts, they are grown great lovers of strong liquors, rum especially; and for it exchange the richest of their skins and furs. If they are heated with liquor, they are restless till they have enough to sleep. That is their cry, 'Some more, and I will go to sleep;' but, when drunk, one of the most wretched spectacles in the world.

"In sickness, impatient to be cured, and for it give anything, especially for their children, to whom they are extremely natural. They drink at those times a teran or decoction of some roots in spring water; and if they eat any flesh, it must be of the female of any creature. If they die, they bury them with their apparel, be they man or woman, and the nearest of kin fling in something precious with them, as a token of their love; their mourning is blacking of their faces, which they continue for a year. They are choice of the graves of their dead: lest they should be lost by time, and fall to common use, they pick off the grass that grows upon them, and heap up the fallen earth with great care and exactness.

"These poor people are under a dark night in things relating to religion, to be sure the tradition of it: yet they believe a God and immortality, without the help of metaphysics: for they say there is a great king, that made them, who dwells in a glorious country to the southward of them; and that the souls of the good shall go thither, where they shall live again. THEIR WORSHIP consists of two parts, sacrifice and cantico. Their sacrifice is their first fruits.

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The first and fattest buck they kill, goeth to the fire, where he is all burnt, with a mournful ditty of him who performeth the ceremony, but with such marvellous fervency and labor of body, that he will even sweat to a foam. The other part is their cantico, performed by round dances, sometimes words, sometimes songs, then shouts; two being in the middle who begin, and by singing and drumming on a board, direct the chorus. Their postures in the dance are very antic and differing, but all keep measure. This is done with equal earnestness and labor, but great appearance of joy. In the fall, when the corn cometh in, they begin to feast one another. There have been two great festivals already, to which all come that will. I was at one myself. Their entertainment was a great seat by a spring under some shady trees, and twenty bucks, with hot cakes of new corn, both wheat and beans, which they make up in a square form, in the leaves of the stem, and bake them in the ashes, and after that they fall to dance. But they who go must carry a small present in their money; it may be sixpence, which is made of the bone of a fish; the black is with them as gold; the white, silver; they call it wampum.

"THEIR GOVERNMENT is by kings, which they call sachama, and those by succession; but always of the mother's side. For instance, the children of him who is now king will not succeed, but his brother by the mother, or the children of his sister, whose sons (and after them the children of her daughters) will reign, for no woman inherits. The reason they render for this way of descent is, that their issue may not be spurious.

"Every king hath his council; and that consists of all the old and wise men of his nation, which perhaps is two hundred people. Nothing of moment is undertaken, be it war, peace, selling of land, or traffic, without advising with them, and, which is more, with the young men too. It is admirable to consider how powerful the kings are, and yet how they move by the breath of their people. I have had occasion to be in council with them upon treaties for land, and to adjust the terms of trade. Their order is thus: The king sits in the middle of an half-moon, and has his council, the old and wise, on each hand. Behind them, or at a little distance, sit the younger fry in the same figure. Having consulted and resolved their business, the king ordered one of them to speak to me. He stood up, came to me, and in the name of the king saluted me, then took me by the hand, and told me that he was ordered by his king to speak to me, and that now it was not he but the king who spoke, because what he should say was the king's mind. He first prayed

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me to excuse them, that they had not complied with me the last time. He feared there might be some fault in the interpreter, being neither Indian nor English. Besides, it was the Indian custom to deliberate and take up much time in council before they resolved; and that, if the young people and owners of the land had been as ready as he, I had not met with so much delay. Having thus introduced his matter, he fell to the bounds of the land they had agreed to dispose of, and the price; which now is little and dear, that which would have bought twenty miles not buying now two. During the time that this person spoke, not a man of them was observed to whisper or smile—the old grave, the young reverent, in THEIR DEPARTMENT. They speak little, but fervently, and with elegance. I have never seen more natural sagacity, considering them without the help (I was going to say the spoil) of tradition; and he will deserve the name of wise who outwits them in any treaty about a thing they understand. When the purchase was agreed, great promises passed between us of kindness and good neighborhood, and that the English and Indians must live in love as long as the sun gave light; which done, another made a speech to the Indians, in the name of all the Sachamakers or Kings; first, to tell them what was done; next, to charge and command them to love the Christians, and particularly to live in peace with me and the people under my government; that many Governors had been in the river; but that no Governor had come himself to live and stay here before: and having now such an one, who had treated them well, they should never do him or his any wrong; at every sentence of which they shouted, and said Amen in their way.

“THE JUSTICE THEY HAVE is pecuniary. In case of any wrong or evil fact, be it murder itself, they atone by feasts and presents of their wampum, which is proportioned to the quality of the offence or person injured, or of the sex they are of. For, in case they kill a woman, they pay double; and the reason they render is, ‘that she breedeth children, which men cannot do.’ It is rare that they fall out if sober; and if drunk they forgive, saying, ‘It was the drink, and not the man, that abused them.’

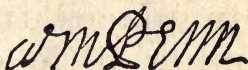
“We have agreed, that in all differences between us, six of each side shall end the matter. Do not abuse them, but let them have justice, and you win them. The worst is, that they are the worse for the Christians, who have propagated their vices, and yielded them tradition for ill and not for good things. But as low an ebb as these people are at, and as inglorious as their own

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condition looks, the Christians have not outlived their sight with all their pretensions to an higher manifestation. What good then might not a good people graft, where there is so distinct a knowledge left between good and evil? I beseech God to incline the hearts of all that come into these parts to outlive the knowledge of the natives by a fixt obedience to their greater knowledge of the will of God; for it were miserable indeed for us to fall under the just censure of the poor Indian conscience, while we make profession of things so far transcending.

“FOR THEIR ORIGINAL, I am ready to believe them of the Jewish race. I mean of the stock of the ten tribes, and that for the following reasons: first, they were to go to a land not planted nor known, which to be sure Asia and Africa were, if not Europe; and He who intended that extraordinary judgment upon them might make the passage not uneasy to them, as it is not impossible in itself from the easternmost parts of Asia to the westernmost of America. In the next place, I find them of the like countenance, and their children of so lively resemblance, that a man would think himself in Duke’s Place or Berry-street, in London, when he seeth them. But this is not all: they agree in rites; they reckon by moons; they offer their first fruits; they have a kind of feast of tabernacles; they are said to lay their altar upon twelve stones; their mourning a year; customs of women; with many other things that do not now occur. So much for the natives.

(Signed)



Phila., 16th of 8th month (August), 1683.

“OLD PHILADELPHIA”

It is an interesting fact, not generally known, that Byberry Township, now the Thirty-fifth

Ward, was once chosen as the site of Philadelphia, and was surveyed and plotted to that end, and for many years it was called "Old Philadelphia." Most of the first settlers were Friends, who got along amicably with the Red Men whom they found there. Watson tells us that Byberry was for many years the preferred camping ground for the remaining Indians, who used to gather there annually from places in New Jersey, forming little colonies which would locate at favorable places in the woods, subsisting for a while on land turtles and such game as they could find. They continued these visits until the Revolution, gathering materials for making

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baskets, ladles, bows and arrows, etc.

Mr. Thomas Shallcross, whose ancestors for years dwelt in this region, has some of these aboriginal arrow-heads, which were plowed up on his farm.

The noted Dr. Rush was born on a farm in Byberry, and cherished a warm affection for the locality, which he revisited in 1812 with his youngest son, as told in a letter to John Adams.

HIAWATHA'S VISION ANTICIPATED

The picture of Indian life and character as Penn saw it in the seventeenth century might have very well served for the background at least of

Hiawatha's love romance as Longfellow depicted it, one hundred and seventy-two years later, in the nineteenth century—even to the vision of the vanishing race.

Indeed, four years before Penn landed in this city, Mrs. Mary Smith, telling of the first settlement of Burlington, New Jersey, in 1678, wrote: "The Indians, very numerous and very civil, brought them corn, venison, etc., and bargained also for their land. It was said that an old Indian king spoke prophetically before his death, and said the English should increase and the Indians decrease."

Again, John Taylor's *Almanac* of 1743 tells that an

Indian of the province, looking at the great comet of 1680, on being asked what it signified, replied: "It signifies we Indians shall melt away, and this country be inhabited by another sort of people."

Yet the Indian passed slowly in that century. In October, 1714, the chiefs of the Delawares and the Schuylkills visited Philadelphia, bringing presents of deer skins, etc., to show their regard for the white man's government.

In 1755 a band of Cherokee Indians who had been captives in Canada, and had escaped, visited this city on their way home. While they were here a delegation of Mohawks also came, headed by King

Hendrick. Both parties were lodged in the State House.

It was about this time that Washington, then a Virginia colonel unknown to fame, paid an official visit to Philadelphia, on Indian business.

In 1758 the Delaware Indians were settled as a frontier protection at Wyoming in this State. Four years later the valley, then very beautiful, was settled by white people, mostly from Connecticut. And sixteen years after that, during the Revolutionary War, it was the scene of a terrible massacre of the white settlers.

It was not until 1775 that the last vestige of the Lenni Lenape tribe disappeared from Philadelphia.

CHAPTER V

THE INDIAN'S MIGRATION

Westward the course of empire takes its way. The Indians migrated through Canada, though some went west through Pennsylvania, meeting in Indiana and Michigan and Wisconsin. For nearly three and a half centuries the vast plains, the miles upon miles of untilled acres, had been the scene of struggle, had witnessed the dashing hunters with bows and arrows, the uplifted tomahawk of Red Man against Red Man, the destruction of emigrant trains, finally the tramp of soldiers; and last of all, men, women and children moved on



Drawn from original photograph taken on the Indian Expedition

Grasshopper—Son of Chief Little Wolf (Cheyenne)

out of the East, armed with plow and spade, to plant here a new civilization. In the march of this civilization the Indian was driven across the Mississippi into the arid desert, vast, burning alkali plains. The whole wide scene so barren, that the hapless birds, as Phil Sheridan once said, would have to carry their own canteens and haversacks in order to subsist!

The Indian said: "If the white man gives us land and shuts us up within the borders of that land, and then comes and drives our game away, we must fight or starve." This was the dark and palpable occasion for that sanguinary conflict between the combined Sioux and

Cheyennes against the United States troops which led to the annihilation of the daring Custer and his heroic band.

And with the passing of the Indian began the extermination of the wild animals of the plains. Once, miles upon miles of buffalo roamed these great prairies—the fondest and best loved game of the Red Man; to-day, there is but a hint of this mighty host housed on the government reservation in Yellowstone Park.

CHAPTER VI

THE INDIAN'S LIFE IN HIS NEW HOME

The Indian lives in his teepee, which is a conical tent hung on a series of lodge poles, crossed at the top. A house containing the most perfect system of ventilation anywhere in the world—the air comes in under the base of the canvas and goes up and out of the opening at the top of the teepee. The Indian never had tuberculosis until housed away on reservations in the white man's habitation.

When the Indian constructs a village, he places his cone-shaped dwellings in a semicircle somewhere near the

banks of a stream. In former years, he always pitched his tent on some high tableland, so that he might readily distinguish the approach of an enemy.

But in the circle of the camp the daily life of the people moves on. Horses are browsing near the camp and far afield. Old men and warriors and medicine men sit in the shade and smoke the long red pipes, made from sandstone, and tell of the days of yore. Gaily clad figures dart hither and yon, as the women pass about their tasks. The Indian woman is the master of the house; she always carries the purse; if money is paid the husband, he turns it over

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immediately to his wife; she does all the servile work, cuts the wood, builds the fire, cooks the meals, and takes care of the children.

THE INDIAN'S DAILY FARE

The Indian lives principally on jerked beef. After the animal is slain, the meat is cut in long strips and hung up on poles in the fresh air, which is so clear and dry that the meat is cured without the use of salt. Sometimes it is smoked, hanging on a tripod above a smoldering fire. A cake made from flour or corn meal is baked against the open fire, and this, together with meat, coffee, and a stew of dried berries, constitutes the Indian meal.

Most Indians are great lovers of meat, and will ravenously devour whole chunks of raw tallow.

The Indian woman spends the long summer days in gathering berries and cherries and roots from the forest. The fruit thus gathered, from the bushes that line the banks of streams, is crushed with a great stone mallet, and then spread out in the sun to dry, and is laid by for winter use.

INDIAN SANITATION

The Indian loves his bath. He will walk miles to a stream to bathe in snow-cold water, wrap his blanket about him, and come back, only to house

himself in clothes that have not been washed for six months.

Apropos of cleanliness among the Red Men, *Watson's Annals* tell us of the observations of John Brickell, who was taken captive by the Delawares when a lad, and was brought up by them in kindness, and released by them in 1795. He noted that they observed the laws of clean and unclean animals, in eating. They would not eat fish without scales, or beasts or birds of prey. This regulation seems, however, to have been a religious rather than a hygienic one.

Indian courtships are more formal affairs than they were when Hiawatha threw his red

deer at Laughing Water's feet and then spoke to her father. The Indian courts his bride, in one tribe, by walking out on the edge of the camp and getting under a blanket with his sweetheart, and the two stand facing the camp, a blanket covering both heads and both shoulders. In another tribe, negotiations are carried on alone through the parents, and the bride is purchased by the delivery of so many ponies.

INDIAN DECORATION

The eagle is considered the most warlike and kingly of all birds. The Indian regards his feathers as unlike any other feathers that float in the sky, and for this reason they are

used to signify deeds of bravery and are worn in the hair and on war-bonnets.

THE INDIAN LOVE OF GAMBLING

has not waned since the times described in *Hiawatha*, when the braves would sit up all night and wager their most cherished trinkets on the issue of a game of chance. The old women play plum stones and, it is to be feared, gamble. The men are delighted with a contest with "coo" (sometimes spelled "coup") sticks. The old men and boys, maidens and youths, join heartily in the game of "shinny." The boys play what they call the "stick game," the most popular of any Indian game; a willow rod,

three feet in length, stripped of its bark, is thrown up an inclined plank until it bounds away in the distance.

Gambling is a universal amusement among Indians; they bet on all games of skill and chance. They also delight in foot-racing and horse-racing. Each Indian boy and every Indian girl owns his or her own pony, and they begin racing when still so young that they have to be tied on to the pony. When at five or six years of age, they ride with skill and great daring.

Perhaps the most popular game is called "hands." It consists in guessing in which of the two hands is held a small, marked object, a right or wrong

guess being rewarded by the gain or loss of points.

MORE USEFUL RECREATIONS

But the Indian women find recreation also in more useful, homely ways. They are good skin-dressers; and everywhere east of the Mississippi beautiful mats were formerly woven from grass and rushes, and stained in bright colors with native dyes.

Exhibitions of these industries were held in the Wanamaker Store during its Anniversary Celebration in March, 1904, when an Indian family pitched its tents in the Upholstery Store, then on the second floor. One of the cutest of their exhibits was an Indian baby only two feet tall.

Another interesting feature was the exhibition of Indians engaged in basket-weaving.

HOW THEY TRAIN THE CHILDREN

The Indian child rules the entire house. If it does not get what it asks for, it cries until it gets it. The children laugh and play and cry like all other children. Indian children, it has been said, never cry, but their lungs are as lusty and their shrieks as shrill as those of any white child in distress. The Indian mother was never known to strike her child. The child may tyrannize to its heart's content, but the love of the parent controls.

An Indian by the name of White-Arm has a little daughter

called Pretty-Bead. She cried in the afternoon, asking her parents to take her to an Indian lodge, three miles away, the home of Chief Shows-A-Fish. She cried at supper, she cried when she went to bed, and she kept on crying into the night. At midnight White-Arm dressed and went out on the great, dark prairies to find his ponies, which had scattered far and wide. He could only find one. He led that to the house, put Pretty-Bead and her sister on the pony, and walked by their side, together with the child's mother, the three miles to the lodge of Shows-A-Fish. The child had her way.

But as soon as the child is old enough to comprehend, it is



Drawn from original photographs taken on the Indian Expedition

An Indian Mother and Papoose

Indian Boys and Girls Leaving School, Mounted on Ponies

An Indian Lad, Young Blackhawk

taught many useful things. It is shown the habits of animals, and how to imitate their calls.

When the robin sings, the mother tells the Indian child: "Listen! he says he has just found something good to eat;" or: "Listen to 'oopehauska' [the thrush], who is singing for his little wife; he will sing his best." If the child awakens at midnight, the mother would say: "Do not cry; 'himakaga' [the owl] is watching you from the tree top." The Indian child is early acquainted with the characteristics of the owl, because the hoot of the owl was commonly imitated by Indian scouts when on the warpath.

HOW OBSERVATION IS TRAINED

The Indian mother puts her child to bed with the birds, and intends that the child shall awaken with the song of the birds. There are many reasons for this. One, that all Indian camps move early in the morning; Indians go on the war-path at the break of day; they find the best game in the morning twilight. Bedtime habits are thus established. If the Indian child goes to bed at dark, he does not need a light. If he gets up early in the morning, he has the first beauty of the new day.

Instruction goes on something like this: An Indian child has been playing about in the forest or on the prairies,

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and at night the father asks the boy which side of the tree has the lightest colored bark, and which side of the tree has the most branches. Then the child will be asked what birds he saw, their color, and the shape of their bills, concerning their song and appearance, and the locality of their nests. The keenest sort of observation is therefore trained into the mind of the Indian child. They are early taught how to hunt. The boy can call a fawn by using the thin leaf of the birch bark between two flattened sticks, thus imitating almost exactly the call of the beautiful young deer.

RELIGIOUS TRAINING

The religious side of the child's nature is not permitted



Drawn from original photographs taken on the Indian Expedition

The Two Sunsets

to remain undeveloped. At as early an age as possible, the meaning of the "Great Mystery" is inculcated. The Indian mother sees that the child makes an offering early in life to the "Great Mystery," and this offering must be the dearest thing the child possesses. She says you must remember "that in this offering you will call upon Him who looks at you from every creation; in the wind you may hear Him whisper to you; He gives His war-whoop in the thunder; He watches you by day with His eye—the sun; at night, He gazes upon your sleeping countenance through the moon; in short, it is the Mystery of Mysteries, that controls all things, to whom you

will make your first offering." They believe that they hear the voice of the "Great Mystery" in the rushing waters, in the whispering leaves, in the breath of wind. The Indian boy is taught that it is noble to be a great warrior, but nobler to be a medicine man, and nobler still to reverence the "Great Mystery."

CHAPTER VII

THEIR CALENDAR, FESTIVALS, ETC.

Belden's *Wild Indians of the Plains* says: "The Indians compute their time very much as white men do, only they use moons instead of months to designate the seasons, each moon answering to some month in our calendar—

"January, 'the Hard Moon.'

"February, 'the Raccoon Moon.'

"March, 'the Sore-eye Moon.'

"April, 'the Moon in which the wild geese lay eggs,' also called 'the Moon when the streams are navigable again.'

"May, 'the Planting Moon.'

"June, 'the Moon when the strawberries are red.'

"July, 'the Moon when chokeberries are ripe,' or 'the Moon when the geese shed feathers.'

"August, 'the Harvest Moon.'

"September, 'the Moon when rice is laid up to dry.'

"October, 'the Rice-drying Moon.'

"November, 'the Deer-killing Moon.'

"December, 'the Deer Moon.'

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“The Indians believe that when the moon is full evil spirits begin nibbling at it, to put out its light, and eat a portion each night until it is gone. Then the Great Spirit, who will not permit them to take advantage of the darkness and go about the earth doing mischief, makes a new moon, working on it every night until it is completed, when he leaves it and goes to sleep. No sooner is he gone than the bad spirits return and eat it up again. The savages think all evil deeds are committed in the dark of the moon, and that it is a good time to go upon any prowling or stealing expedition. They generally will not start on the war-path in the dark of the moon, but time their departure so as to arrive in the country of the enemy between moons.”

They have their feast days and their dances, and their medicine poles and bags, their sweat baths productive of visions, and their burial customs. Whole chapters might be written on any one of these themes. The Indian buries his dead upon some high elevation, because it is a nearer approach to the “Happy Hunting Ground.” They bury on

scaffolds and in trees, that in some mute, sorrowful way they may still hold communion with their loved and lost. The Milky Way is supposed by the Indians to be the road traveled by the spirits of departed braves. They bury with their dead all the belongings of the deceased. On one woman's grave the writer saw a sewing machine that had been placed there years ago when quite new.

Racial traditions are fast dying out. The old warrior sits with his peace-pipe, squatted on the ground, and tells over and over again the story of other days; but there are few of the old warriors left to retell the tale, and these few make little impression

upon the young Indian of to-day.

INDIAN ORATORY

When *Hiawatha* was first printed, many were under the impression that its author, for poetic effect, had credited the Red Man with too exalted, too sentimental a nature. Yet the Indian has left us some gems of oratory that will ever be classics. Here is one from the oration of Push-ma-ta-ha, a venerable chief:

The flowers will spring in the hunter's trail and the birds will sing in the branches, but Push-ma-ta-ha will hear them not, neither will he see the flowers any more. Then, when he returns not, his people will know that he is not among the living. The news will come to their ears as the sound of the fall of the mighty oak in the stillness of the forest.

And here is the speech of Curley, one of Custer's scouts and a Reno Crow, at the council in reference to opening the

Crow Indian Reservation, held less than two years ago, in October, 1907:

I was a friend of General Custer. I was one of his scouts, and will say a few words. The Great Father in Washington sent you here about this land. The soil you see is not ordinary soil—it is the dust of the blood, the flesh and bones of our ancestors. We fought and bled and died to keep other Indians from taking it, and we fought and bled and died helping the whites. You will have to dig down through the surface before you can find Nature's earth, as the upper portion is Crow. The land, as it is, is my blood and my dead; it is consecrated, and I do not want to give up any portion of it.



Drawn from original photograph taken on the Indian Expedition

Shows-a-Fish—Crow Warrior

CHAPTER VIII

INDIAN NAMES

An Indian may have a name or not, just as he chooses. He may name himself, or have half a dozen names; or change his name to suit himself.

An Indian never has a surname; hence, Indian names are intended to be expressive of some particular occasion. The warrior makes a dash upon a camp, carries off a woman or a child, and calls himself "Eagle." Another goes prowling about the camp of an enemy, returns with the evidence of his depredation, and names himself "Lone Wolf." The Indian

regards his name not as a mere label, but as a distinct part of his personality, just as much as his eyes and teeth. They name themselves after animals, plants or birds. For instance, Man-Afraid-of-His-Horses was so named because, the Indian camp being attacked by an enemy, this Indian endeavored to save his horses and left his family to the mercy of the enemy. Rain-in-the-Face, the great warrior, was so named because he persisted in leading his braves into the fight in the midst of a raging rainstorm; and thus the list might be multiplied.

The following are the English equivalents for various Indian names. They show

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observation as well as aptness in characterization:

Bull that Shows All the Time	Plain Left Hand
Knows When He Finds Things	Kills Picking Berries
Pretty Eagle	Flathead Woman
Knife in the Mouth	Shows a Fish
Hairy Moccasin	Old Dog
Grey Bull	Medicine Wolf
Fog in the Morning	Crazy's Sister-in-Law
Medicine Crow	Goes Ahead
Fat	Small Waist
Bird All over the Ground	Cuts Hole in It
Sweet Mouth	Don't Fall Down
White Man Runs Him	The Kicker
Grandmother's Knife	Big Magpie
Bird Tail that Rattles	Bad Baby
Bad Man	Old Alligator
Corner of the Mouth	Goose Goes over the Hill
Wolf Lies Down	Face toward the Mountain
	He is a Man Now
	Alligator Stands Up

Apropos of Hiawatha, it will be noted of course that all Indian names are not musical. Longfellow, with an instinctive love of euphony, simply chose melodious names for his two leading characters. Longfellow's daughter Edith, replying to a query, once wrote that her father preferred to

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pronounce his hero's name as if spelled "He-awatha."

When Penn dwelt in this city the Indians called him "Onas"—the name signifying a quill or pen. This was perhaps the only instance of what might be called an Indian pun, though a lurking sense of humor is traceable in various Indian names.

MEANINGS OF LOCAL INDIAN NAMES

Heckewelder gives the following as the meanings of certain Indian names in Philadelphia and its vicinity:

Schuylkill, the noisy stream, because of its falls.

Little Schuylkill, Tamaquon, the beaver stream.

Manayunk, Meneiunk, our place of drinking.

Wissahickon, Wisamekhan, catfish creek.

Shackamaxon, Schackameksink, the place of eels.

Cohocksink, Cuwenhackink, the pine lands.

Wingohocking, Wingehacking, fine land for planting.

Manatawny, Menhattanink, where we drank.

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Tulpehoccon, the land of turtles.

Wisaukin Creek, where grapes are plenty.

Pittsburg, Menachkink, a fort.

Juniata, an Iroquois word. This river was a famous
hunting ground for deer, elk and beaver.

Hoboken, Hopoken, a tobacco pipe.

Burlington, oldest planted land.

Potowmak River, Pedhammok, they are coming
by water.

Chesapeake Bay, Tschsichnapeke, great saltish
bay.

Powhatan, James River, the river of abundance.

Pocahontas, a run between two hills.

Rappahannock, Lappihanne, where water ebbs and
flows.

Susquehanna, muddy river.



Drawn from original photograph taken on the Indian Expedition

Old Sharp-Horn in War Dress—Crow Warrior

CHAPTER IX

THE INDIAN'S LAST HOME—THE RESERVATION

No longer able to care for himself or to control his environment, the Indian became the ward of the white man—in a sense, the white man's burden. The government gives him a section of its land, and houses him on a reservation, in charge of a United States agent whose word is law. The reservation is divided into districts, and each district is supervised by a head farmer, who teaches the Indian how to farm. There is also a squad of Indian police patrolling this district.

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In this connection, a remarkable trait of Indian character is revealed. An Indian policeman does not arrest an offender of the law with a club or at the mouth of a pistol, but he simply says to the offender: "You will be in jail at six o'clock to-morrow morning." The jail may be twenty-five miles away, and the time may be sunset, and the Indian must needs walk every step of the distance, but at six o'clock the next morning the Indian will be found in his place at the jail.

Schools have been established on the reservations, and the younger generation are carefully cared for in these schools, both as to their moral

and intellectual training. It is a great sight to see the Indian children going to school. Every Indian boy and girl owns a pony, and all ride to and from school. They ride these ponies furiously and without fear.

One of the greatest punishments meted out to the Indian for misdemeanor is to cut his hair. All the men wear their hair in long braids. The young men of the reservation ape the cowboy—wear high-heeled boots with spurs, gauntleted gloves, flowing handkerchiefs about the neck, and broad-brimmed hats. The modern Indian is a tableau of defunct cowboyism.

Indians live in their tepees in the summer and in log

cabins during the winter. From the open-air life, once their joy, roaming hither and yon over mountain and across plain, to the atmosphere of a one-room log hut, where eight or ten people exist, means the rapid depletion of a race. The wasting, racking, disease-laden reservation is the Indian's last stand.

In all fairness, it ought to be stated that the conduct of the affairs of the reservation, when in the hands of such a man as Major S. G. Reynolds, United States Indian Agent at the Crow Reservation, means, as far as possible, the moral, mental and physical uplift of the race. The territory comprising this reservation lies in

one of the most fertile districts of Montana. It is veined by enormous, beautiful streams, whose banks are covered with an ample growth of timber, and, like a mighty artery, the landscape is beautified and enriched by the swiftly moving currents of the Little Horn and Big Horn Rivers. It appeals to the eye as a veritable Garden of Eden.

Many of the Indians upon this reservation have accumulated large herds of cattle and a multitude of horses. Farming is also extensively and successfully carried on. The fact, however, stares us in the face, that the Indian is not and never can be made an agriculturist.



Drawn from original photograph taken on the Indian Expedition

Wolf-Lies-Down—Warrior and Statesman

CHAPTER X

THE WANAMAKER EXPEDITION

The Indian has reached his last frontier. Art has done much to perpetuate him for coming generations; but it was important that the rising generation, for educational reasons, should be shown him, in living pictures, as he is to-day. A Bureau of the government had been thoughtful enough to preserve for the after years the record of his voice for use in the gramophone. But it was highly desirable that these voices should be embodied: that the Indian should be made not only audible but visible to coming ages.

Accordingly, an expedition was planned by the Wanamaker Store, during the summer of 1908, to study the North American Indian on his own ground, in his own home, and in a manner that would compel a true photographic, geographic, historic and ethnic record. For this purpose, permission was gained from the Bureau of Indian Affairs and the Department of the Interior to take photographs and motion pictures wherever and whenever the conditions might be created—an enterprise in which Major Reynolds, United States Indian Agent at the Crow Agency, took an active interest, furthering in all possible ways the purposes in view.

The record made, it may be stated, is to be presented to the United States government, to aid in the fulfilment of its purpose in recording the Indian as he was yesterday, as he is to-day, before there shall be no to-morrow.

The leader of the expedition, Dr. Joseph K. Dixon, who for years has been absorbed in the study of the North American Indian, took with him his son as a color artist, and two photographers.

The necessity for the color artist will appear evident when we are reminded that there are tints in Yellowstone Park, left in the trail of geysers and boiling springs, that are of a varicolored and matchless hue.

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It is the land through which the Indian once roamed, and it is perhaps more than a fancy that the gaudy and elaborate colorings in the Indian's dress may have been taken directly from his association with these superb natural wonders.

COLOR MEANINGS

The fact also must be noted that the Indian's painted body, painted headdress and war-bonnet, all have significance and tell a tale. The red tip on the white eagle feather, with the purple or orange or crimson tassel of horsehair, indicates some heroic deed, some achievement in war or in hunting.

Careful study was made both geographically and

photographically of the Indian country, the superb mountain ranges, the stately forests, the majestic waterfalls, the vast sweep of the plains—the land through which the Indian once roamed, before the advances of civilization shut him away on the reservation. This landscape and these stupendous mountain ranges and mighty rushing rivers, all contributed to the character and life of the Indian.

**FIRST LIFE PICTURES OF YELLOWSTONE
PARK**

For the first time in the records of the Department of the Interior, permission was granted to this expedition to take motion pictures of the wild life of Yellowstone Park.

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This was done in order to exemplify the animals of the chase. Motion pictures were taken of the wild deer, the ponderous elk; and whole groups of black bears, cinnamon bears and grizzly bears were photographed, many of them in unique positions, and this at some hazard to members of our expedition. Unique motion pictures were made of the herd of buffalo, which occupies a corral in the mountains adjoining Lamar Valley. This herd of buffalo, over one hundred in number, selected this spot themselves—the remnant left after the coming of the white man. They were photographed amidst many dangers, for no man may approach very near

them without placing his life in peril. Indian country and the game the Indian chased, therefore, are important side-lights upon this theme.

CROW RESERVATION LIFE

The expedition then moved to the Crow Reservation, where teepees were erected, and a camp of Indians, sixteen teepees in all, was established. The most prominent Indians of the reservation, old warriors with their families, children and grandchildren, composed this camp. Here, for nearly two months, the expedition had the opportunity for a night and day study of the Indian—his home life, his sports, his games, his eccentricities, his expeditions and war trails, his dances,

were all photographed and investigated.

PRIMITIVE LIFE AT AN ANNUAL FAIR

A still further advantage was afforded the expedition through the courtesy of Major Reynolds, when nearly six thousand Indians assembled at the Crow Agency for their annual Fair. Major Reynolds stimulates an agricultural sentiment among the Indians by holding this Fair, where they display their farm products, their horses and cattle, where they race and have games; and then, as a reward, he allows the Indians a whole week in which to live their primitive life. During this period—for there are congregated here the Sioux,

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Crows, Cheyennes, Arapahoes, Blackfeet, Piegiens and Shoshones—the Indian enters with old-time relish into the past of his tragic life—war dances, the tobacco dance, the pipe dance, and a host of other dances, with the continual beating of tom-toms and the wail of Indian music, fill the October air. Sham battles are carried out on the plains. During this last encampment two thousand Cheyenne, Crow and Sioux Indians engaged in such a battle. It was a weird and wonderful sight, and was all registered by our motion-picture camera.

CUSTER'S LONELY GRAVE

The myriads of white teepes, some of them

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varicolored, painted with the strange and grotesque hieroglyphics of the Indian artist, intermingled with medicine poles bearing aloft the medicine skin or packet of the vision-loving Indian, dotting the plain and bordering the banks of the Little Horn River, looked down upon by the lonely graves and cross where Custer and his heroes made their last stand, formed an exceedingly suggestive picture.

"HIAWATHA" RE-ENACTED

An important feature of the expedition was the reproduction of Longfellow's great epic, *The Song of Hiawatha*. This had never before been done, and the desire was to

make a Wanamaker *Hiawatha* that should be absolutely true to the story of the poem.

Over twenty-one Indians were interviewed before a Hiawatha and a Minnehaha were selected. The dress of Minnehaha and Hiawatha carefully follows the poem. Eli Blackhawk, a full-blooded Crow Indian, was chosen for Hiawatha, and Angela Star, his wife, a beautiful, young, full-blooded Indian woman, was selected for Minnehaha.

The poem was pictured by real Indians, on real Indian ground. As an instance of our endeavor to be true to the letter as well as to the spirit of the poem, over forty-two letters were written in order to obtain

a birch-bark canoe; and then, after the canoe had been used during one scene, it was placed in the mission barn, and within half an hour the barn and canoe went up in flames.

A wire was sent to Duluth for another canoe. Three expeditions of Indians were sent into the Big Horn range of mountains to kill a deer, so that when Hiawatha presents himself at the Arrow-Maker's lodge, to woo Minnehaha, when he comes bearing a deer on his shoulders to lay at the feet of the beautiful maiden, he has a real deer with which to carry out his purpose.

The leader of the expedition took fifteen Indians from Lodge Grass, Montana, fifty

miles, to Sheridan, Wyoming, and then, in great wagons, hauled them up the mountain-side fifteen miles to Apsaraka Park, under the shadow of Cloud Peak, where the Crow medicine chiefs went for meditation and inspiration—all Indian country—and then these Indians were taken up the steep mountain acclivities on horseback to an elevation of eight thousand two hundred feet, where the scenes in the chapters of the poem relating to the famine might be worked out on the snow.

TEN COMMANDMENTS

From the Red Man to the White Man

TEN COMMANDMENTS

From the Red Man to the White Man

TEN COMMANDMENTS

From the Red Man to the White Man

I. HEALTH

Thou shalt live the Natural Life, in the Great Out-of-Doors, breathing deeply of pure air through thy nose and not through thy mouth, preserving simplicity and moderation in diet, exercising and bathing each day, and communing always with Nature, that thy body and thy mind and thy soul may keep wholesome and pure.

II. LABOR

Thou shalt do thy share of the world's work as it comes to thee, laboring with thy hands

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and with thy head, honoring and rewarding even the commonest drudgery; for thou shalt then learn that the great joy of life comes from work well done.

III. EDUCATION

Gain wisdom by observing Nature, the Great Mystery; then shalt thou find that the birds of the air, the animals that roam the valleys, the trees and flowers of the forest, the rivers and lakes, the sea, the wind, the stars, the sun—yea, even the soil from which life itself springs—thou shalt find that all these are the Great Teachers, and that in them all stands revealed the Great Spirit.

IV. HOSPITALITY

Thou shalt open the doors of thy home even to the stranger; for life is a stewardship and not an ownership.

V. KINDNESS

Be kind and gentle, even to dumb animals, for all living creatures are children of Nature, thy mother.

VI. MOTHERHOOD AND FATHERHOOD

Honor thy father and thy mother, who gave thee life, and bear and rear the children the Great Spirit blesses thee with, giving them that heritage of health and strength which an all-kind Nature has vouchsafed to thee.

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VII. SANCTITY

Thou shalt preserve the sanctity of thy body as well as of thy spirit.

VIII. FRANKNESS

Cultivate the spirit of frankness in thy life and in all thy dealings with thy fellow men.

IX. CONTENTMENT

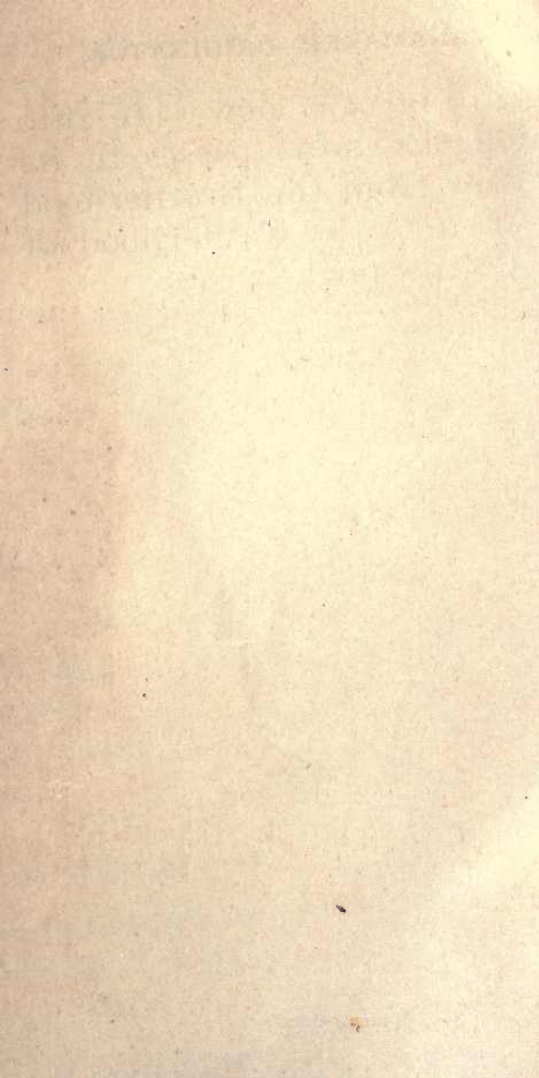
Practice self-restraint and maintain that serenity of mind which produces perfect equipoise and leads to absolute contentment.

X. IMMORTALITY

Fear not death, for it is as natural as birth, and is but the

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beginning of a new life into which thy soul passes in its journey from the Brotherhood of Man to the Fatherhood of the Great Spirit.



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